

THE CHURCH SEASONS

BY THE AUTHOR OF

"The Protestant Episcopal Layman's Handbook"

Speaking the truth in love.—*EPH. iv., 15.*

He that speaketh truth showeth forth righteousness.—*PROV. xii., 17.*

Speak ye every man the truth unto his neighbor.—*ZECH. viii., 16.*

Truth may languish but can never perish.—*ITALIAN PROVERB.*

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Only sixteen years after the death of our most blessed Lord, St. Paul told the Thessalonians that "the mystery of iniquity doth already work," for some had probably already commenced to change the days of the Pagan greater and lesser gods, or demi-gods (*dii majores* and *dii minores*) into days of saints and martyrs, and only four years later he upbraided the Galatians "Ye observe days and months, and times and years," and yet in this nineteenth century we still constantly hear not only laymen, who should sometimes reflect and think for themselves, even if their professions or occupations do not necessitate the study of divinity, but even learned ministers, even Christian men, talk complacently of our "Church Seasons" when the latter, at least, must know that not one of our so-called Holy Days, the Lord's Day only excepted, is of Apostolic origin, but that on the contrary they were all established by Roman Popes, Grecian Emperors, or even by simple overseers or bishops only,* for in the Primitive Church every overseer had the right to form his own liturgy and creed, and *to settle at pleasure his own time and mode* of celebrating the religious festivals, and Socrates, the Church historian, assigns this as the principal cause of the endless controversies in the Church respecting the observance of Easter and other festivals.

* Bishop is a Greek word and it appears strange that the Roman Church adopted it instead of the Latin Superintendent. They also usurped the Greek word Catholic, instead of their own Latin word universal. It does not occur in the earliest known forms of the Apostles' Creed.

This was the case in England as late as the time of Thomas à Becket (died 1170) when they fasted in the city of London, on St. Mark's day, *on one side of Cheapside while they did not on the other*, because the Bishop of London had ordered the day to be observed and the Archbishop of Canterbury had not, and this street was the boundary line between the two dioceses.

Little if any regard was paid to their being the real anniversaries, for no one knows the true date of the Nativity nor of the death of our Lord, nor of the deaths of any of the Apostles, nor of the other so-called Holy Days.

Many of the days referred to by St. Paul may not have been in general use, or may have become soon obsolete, for in Tertullian's time (ob. A.D. 225) only three Holy Days besides the Lord's Day are mentioned, viz., Good Friday, Pasch (Easter) and Pentecost or Whitsuntide, and even then, only two centuries after our Lord's death, Tertullian asks, why in the face of St. Paul's language as to times and seasons Pasch is celebrated?

These are the only ones that were generally celebrated in Origen's time, (ob. 254) and about this time Clement of Alexandria (ob. 220) objects to those who pretend to know the date of the Nativity. He says, "there are some who *over curiously* assign not only the year, but even the day of the birth of our Saviour, which they say was in the 28th year of Augustus, on the 25th of Pachon (May 30). And the followers of Basilides celebrate the day of His baptism which they say was in the 15th year of Tiberius, on the 15th of Tubi, but some say it was on the 11th (Jan. 10th or 6th). Further some say He was born on the 24th or 25th of Pharmuti (April 21st or 22nd)."

Jerome (ob. 420) protested against the multiplying of obligatory fasts, and Sócrates, whose history ends

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- in 439, says the Saviour and His Apostles did not enjoin us to keep the Feast of Pasch, for the Apostles had no thought of appointing festival days, and it appears to him that it was introduced into the Church *from some old usage, just as many other customs have been established.*

Augustine (ob. 430) the good bishop of Hippo (and not the Roman monk who founded the See of Canterbury and instigated Edelfrid, King of Northumbria in 603, to massacre over one thousand monks of the ancient British Church, because they refused submission to the Church of Rome.)* complained of the great excess of ceremonies, and that they were grown to such a number that the estate of the Christian people was in worse case concerning that matter than were the Jews; and Cassian, a disciple of Chrysostom, and according to Canon Robertson a person of considerable note and influence, writing in the fifth century and contrasting the Primitive Church with that of his day, said of Lent "It ought to be known that the observance of the forty days had no existence so long as the perfection of that Primitive Church remained inviolate."

In the course of time the so-called Holy Days became innumerable, and Mosheim gives the cause.

"Both Jews and Heathens were accustomed to a vast variety of pompous and magnificent ceremonies in their religious service. And as they considered those rites an essential part of religion, it was but natural that they should behold with indifference and even

*This number may appear incredible, but Leland says of the abbey of Bangor that "the cumpace of it was as a wallid town," and the Welsh Triads tell us that there were 2,400 monks, who in their turns, one hundred each hour, prayed and chanted, so that divine service was performed day and night without intermission, and Geoffrey, bishop of St. Asaph in 1154, says that *innumerable* monks and hermits had met there to pray for the safety of their people.

with contempt the simplicity of the Christian worship, which was destitute of those idle ceremonies that rendered their services so specious and striking. To remove then, in some measure, this prejudice against Christianity, the bishops thought it necessary to increase the number of rites and ceremonies, and thus to render the public worship more striking to the outward senses."

"A remarkable passage in the life of Gregory Thaumaturgus, that is, The Wonder Worker, Bishop of Neo Cæsarea (ob. 270), will illustrate this point in the clearest manner. The passage is as follows: 'When Gregory perceived that the ignorant multitude persisted in their idolatry on account of the pleasures and sensual gratifications which they enjoyed at the Pagan festivals, he granted them a permission to indulge themselves in like pleasures, in celebrating the memory of the holy martyrs, hoping that, in process of time, they would return, of their own accord, to a more virtuous and regular course of life.' There is no sort of doubt but that by this permission, Gregory allowed the Christians to dance, sport and feast at the tombs of the martyrs, upon their respective festivals, and to do everything which the Pagans were accustomed to do in their temples during the feasts celebrated in honor of their gods."

Augustine of Hippo wrote also: "When peace was made, the crowd of Gentiles (Pagans) who were anxious to embrace Christianity were deterred by this—that whereas they had been accustomed to pass the festivals in drunkenness and feasting before their idols, they could not easily consent to forego these most pernicious yet ancient pleasures. It seemed good, then, to our leaders to favour this part of their weakness; and for those festivals which they relinquish to substitute others in honour of the holy martyrs,

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which they might celebrate with similar luxury, though not with the same impiety."

Pope Gregory the Great, when he sent Augustine to convert the Anglo-Saxons in 597, gave permission in his orders to offer the same sacrifice to the saints on their respective holidays that they had been accustomed to offer their gods.

We will now give a short account of the Church Seasons in the order that they appear in the Prayer-Book, commencing with

Advent. As no trace of an established celebration of the birth of our Lord is met with before the 4th century, no earlier origin can be assigned to this institution, and there is no certainty that it was acknowledged by the Roman Church before the time of Pope Gregory the Great, A. D. 590-604, and even then the Eastern and Western Churches did not agree on an uniform period for its celebration. The Nestorians in the East were the first who changed the commencement of the year from Easter to Advent; and the change was adopted in Gaul in the Sixth century.

Christmas.—The earliest allusion to Christmas, as we have already shown, is by Clement of Alexandria, who died in 220, but even then no one knew the true date. About the year 380, however, it was enacted by the Church of Rome that the Nativity should be observed on the 25th of December, which was the Pagan festival of Saturn, the Etruscan name of Tam-muz or Bacchus,* whose festival was celebrated in

*There were temples in Rome about A. D. 400, to Jupiter, Saturn, Cybele and others, and many of the old religious ceremonies and festivals continued to be observed. A century later an edict was passed condemning to death those found sacrificing according to the Pagan rites, but a certain toleration was practised at Rome where the religion was long cherished.

Rome on the same day that the "Drunken Festival" of Bacchus or Dionysus was observed in Babylonia.

Chrysostom, in a Homily delivered about the year 386, says "it is not yet ten years since the day was made known to us," and adds, moreover, that it was made a day of *penance, fasting, and prayer*, to preserve Christians from joining in the licentious indulgences of the heathen Saturnalia, and that while the Pagans were occupied with their profane ceremonies the Christians might perform their holy rites undisturbed.

Two centuries later Jacob, bishop of Edessa, who died in 578, wrote "No one knows exactly the day of the Nativity of our Lord; this only is certain from what Luke writes, that He was born in the night."

The late bishop of Durham (Lightfoot), and other modern writers, believe that our Lord was born about the 25th of September.

Golden-mouth (Chrysostom) says it was made a day of "penance, fasting and prayer," but it soon became a Saturnalia, *under another name*, and Hollinshead in his Chronicles (London, 1580) complains of its being kept up "even unto this day . . . with such excesses of meats and drinks, in all kinds of inordinate banquetting and revel for the space of thirteene daies* together, resembling the feasts which the Gentiles used to keepe in the honour of their drunken god Bacchus, wherein all kinds of beastlie lust and sensual voluptuousness was put in use."

And this lasted in Scotland until the Reformation (1560) when Christmas was abolished by the Presbyterians and this Saturnalia would possibly have lasted in England until now had it not been for the Puritans, for it was not until a century after, in the time of Cromwell, that the observance of Christmas was abol-

*It was kept up until Twelfth Day.

ished by Act of Parliament, but it was restored at the Restoration, and is still called a "Feast-day" in the Calendar.

The fir-tree was sacred in Rome to Bacchus. It was in common use during the Saturnalia, and his votaries carried fir or pine cones, and this is the origin of our Christmas decorations.

Saint Stephen's Day. Is believed to have been commemorated as early as 396.

Saint John the Evangelist's Day.—Is later than the preceding.

The Innocent's Day. A very early institution and originally associated with that of the Epiphany.

The Circumcision of Christ. Probably first observed about the end of the 4th century.

The Epiphany. Canon Robertson says the earliest express notice of its celebration in any Western country is in 360, when Julien kept it in Vienne, shortly before avowing his apostacy, and Chrysostom, in a sermon delivered on the Christmas Day of A.D. 386, refers to it as a matter of merely a few years standing.

Ash Wednesday. Instituted probably in 487, by Pope Felix III. (*vide* Lent).

The Communion is a special service for this day. The P. B. says there was a *godly service in the Primitive Church which it is much to be wished should be restored again!!!*

This is a gross error, and it is worse than folly to mince matters any longer. It is a *false statement*, un-

doubtedly believed to be true by our blessed Reformers, but we are better informed now, and those who are opposed to a Revision of the P. B. have much to answer for.

It was not a godly service of the Primitive Church, which, according to some, ended with the death of St. John in the year 100, according to others, in 314, which is the latest date allowed, but a "bodily exercise" of the Romish Church of the Dark Ages, dating from about the ninth century!

The discipline consisted in bringing penitents into the church clothed in sackcloth, with naked feet, when the Bishop and clergy threw ashes upon them and turned them out of the church doors "which open penance was the way sinners were punished in this world *that their souls might be preserved in the day of the Lord.*" and our ministers are forced every Ash Wednesday to read to us that this was a "godly service" which they wish to see restored again! We have known some, however, who would not read this Office.

Our most blessed Lord said "Ye have heard that it hath been said by them of *Old Time.* . . . an eye for an eye and a tooth for a tooth . . . but I say unto you love your enemies, bless them that curse you."

Are we men of the Old Time or of the New? Did not St. Paul thirty years after, repeat his Lord's words "Bless and curse not"?

No Epistle could be found for this day, and they were forced to fall back upon one of the lesser Prophets of the O. T. and give us a "*For the Epistle,*" and the exhortation of Joel, who foresaw an impending calamity of a water famine and plague of locusts, and preached a *particular fast for that occasion only*, is applied by us to an *annual stated fast* of forty days, even

if the season should happen to be an especially prosperous one and more suited for a thanksgiving than a lamentation.

This service was expunged in the American P. B. a century ago and is also expunged in the English Revised P. B., the English, American and Canadian Reformed Episcopal Prayer Books and the Spanish P. B. Strange to say it is retained in the Irish P. B. (1878) where this "bodily exercise" condemned by St. Paul, is still called a *godly discipline*, but the words "until this discipline may be restored again which is much to be wished" are omitted. Did they not know in Ireland in 1878 that this was not a *godly* discipline of the Primitive Church?

Why do some of our Prayer Book historians pass over all this in silence without informing their readers what it is they so much desire to see restored again?

Lent. Lent originally had no connection with the forty days in the desert. It was first established by Pope Telesphorus, about the year 130 *as a tithe of the year*, or thirty-six days only. This lent of 36 days lasted for some centuries and it is not certain when the additional four days were added. Some authorities say it was by Pope Felix III. in 487, while many others place it as late as the time of Pope Gregory II. who died in 731. The first is, however, probably the true date as forty days are mentioned by Cassian in the fifth century.

The additional four days were not recognized in Scotland until the end of the 11th century, and five centuries later they abolished Lent entirely.

Not a single stated fast is prescribed nor is any exhortation made to fasting in the N. T. When our Lord upbraided the Jews for not keeping their fast He taught most plainly that He did not approve of

ceremonial fasting, and when He said that His disciples would fast when He was taken away, did He not mean that like David they would be so overcome with sorrow that they would not care to eat?

It is true He fasted 40 days in the desert, but was not that part of His temptation, for it was only after He was weak with fasting that Satan made proposals to Him? No stress is laid upon it in the N. T.; *in fact Mark does not even mention it, and it is entirely ignored in the Epistles!*

Our Lord fasted forty days *once only*. If He had meant to lay down a law for an anniversary fast why did He not fast repeatedly?

If we are following His example why do we fast repeatedly when He only fasted once?

Why did not the Apostles keep a Lenten fast?

Both Dean Alford (1869) and Tischendorf (1869) showed that the word "fasting" was an early interpolation in the N. T., in four places (Matt. xvii. 21; Mark, ix. 29; Acts x. 30; and 1 Cor. vii. 5.) and the Revised Version agrees with them, and it was undoubtedly the cunning work of those who desired to have Biblical authority for fasting, against marrying in Lent, etc.

Lent was not a Christian, but a Church institution, and has always been a powerful lever enabling the priesthood to fleece the laity.

Dunstan, Archbishop of Canterbury who died in 988, in his Penitential Canons, allowed one day's fast to be met by the penitent singing the Beati six times and the Paternoster six times, or bowing down to the ground, with Pater Noster, sixty times, whilst a whole year's fast might be compounded by his paying thirty shillings, and so on in proportion, and as the purchasing power of money was so much greater in

those days, a sheep was then dear at a shilling, and a rich man could procure a dispensation for one year for thirty sheep, equal at the present day, at say \$7 each, to two hundred and ten dollars, and *according to this doctrine* could live on the fat of the land all his days and find the gates of heaven open at the end for less than twenty dollars a month.

Dispensations to eat meat on fasting days can be obtained in the Roman Church to this day. The prices have often been published. An edict of the Synod of Loretto which was in force in Italy in 1860 is given by Arthur in his *Italy in Transition*. The penalty for not keeping the fast was a fine of from five pauls to three scudi (from half a dollar to three dollars), and the penalty was doubled for a repetition of the offence.

The decree adds "those who are guilty of multiplied offences shall be proceeded against with all the rigour of the existing canon and civil law," and the Church did not trust to the confessional alone to discover offenders for spies abounded. Article LIV. says, "The names of the informers and witnesses shall be kept secret." Art. LV. is "The fine shall be given, one half to the places of worship . . . and the other half shall be divided, *part to the informer*, and part to the police if they have had to do with the case. When the punishment shall be other than fine, if the person guilty has the means, he must pay five pauls (half a dollar) *for the benefit of the informer or police.*"

It is worthy of note that the Jews had *only one divinely appointed stated fast*. This was the great day of Expiation appointed by Moses, and it was a fast of *one day only*. All the other fasts were national ones appointed at different times by the authority of the state.

It was a wise man who said :

"Not forty days per annum only, but the whole life of a Christian should be a continual sacrifice to God, and the less said about Fasts and Festivals the better."

Good Friday. Has been observed from very early times. As before stated it is mentioned by Tertullian. And here it may not be out of place to state that the Epistle for the Sunday next before Easter was altered in Laud's time without authority, and for the following reason.

The Romish custom of bowing in the Creed was generally dropped at the Reformation, but the Convocation of 1603 passed a Canon or By-Law on the subject and in the Authorized Version of 1611 the Greek word "*en*" (*In* the name of Jesus) was translated "at," although in the Vulgate, attributed to Jerome, (about A.D. 384) it is correctly rendered in (*in nomine*), signifying not that we should bow the head *at* the Name, but that we should offer up our prayers *in* the name of the Lord Jesus, and in Wycliffe's Bible (1380), Tyndale's (1534), Coverdale's (1538), Cranmer's (1539) and even in the R. C. Douay Bible (1582) it is also translated "*in*."

Archbishop Bancroft, who was notorious for his severity against the Puritans who refused to bow in the Creed, and whose normal state seems to have been one of anger for quaint old Fuller says of him that "he spake most politely when not in passion," presided over the Convocation of 1603 and was also Principal Supervisor of the A. V. in 1611, and was charged by the Puritans with having changed "*in*" to "*at*," to make the Bible agree with the Canon, and it was proved at the trial of Archbishop Laud, that "*in*," in

the P. B., was changed to "at" prior to 1638, without authority but with the cognizance of Laud, who acknowledged the fact, but said he himself had not done it.

The only reply to the charge of the Puritans was that it was rendered "at" in the Geneva N. T. (1557), but this was the translation of the English exiles there, who were undoubtedly guided by the French N. T. in which it reads "*au nom*," and as they were probably not perfect French scholars they translated "*au*" by "at," which would be correct in some cases, but here it signifies most unquestionably "in." We possess original French documents of the Bourbons and the first Napoleon. The one reads "*Au nom du Roi*," In the King's name, the other "*Au nom de l'Empereur*." We ourselves say "In the Queen's name."

In Dean Alford's N. T. Revised (1869) and in the Revised Version it is likewise correctly translated "in," and in the German N. T. (Luther's) it reads "in dem Namen Jesus" and in the Dutch (1637) "in den naam van Jesus."

The practice of bowing had become nearly obsolete half a century ago but was revived by the Ritualists. Dean Close spoke of "*new-fangled bowings*, turnings, curtseyings," and the Leek (Eng.) Times recently (1869) published a list showing how Ritualism had gradually progressed in their Parish Church during the last forty years: It commenced "(1.) Holy Table called Altar. (2.) Surplice in the pulpit. (3.) *Bowing at the name of Jesus*," and a little lower down "children in day and Sunday schools *taught to bow* and to cross themselves."

And yet how many of our professedly Evangelical clergy and students bow in the creed, some of the latter especially doing it so very faintly, as if they were either undecided or afraid to declare themselves.

Easter-Day.

And Bishop Bickersteth has himself written a hymn for the Third Edition of his Hymnal (1890) commencing "At the name," prefixed to which is the text from the *false* translation of the A. V.

Does not the bishop understand the original Greek or the Latin of Jerome, who is quoted as an authority in our very Articles, and does he profess to be wiser than Wycliffe, Tyndale, Coverdale, Cranmer, Luther, Alford, the translators of the Douay Bible, of the Dutch N. T. and of the Revised N. T. Ten different translators!

The Puritans considered it a senseless superstition to pay reverence to the name of Jesus only, and ignore the other names and titles of Emmanuel, Christ, Lord, Saviour, etc. Is not the bishop aware of this? Has he not studied history?

The Puritans might have gone further. Our Lord's original name was a Hebrew one, and Jesus is only the English form of the Greek *Iêsous*. It is true we read "Thou shalt call his name Jesus," but this is the translation of His Hebrew name. The angel did not speak to the Hebrew Joseph in a foreign tongue. The original N. T. was written in Greek, but the blessed Virgin probably called her son Joshua or Jeshua, a contraction of Jehoshua, which means Saviour. Why then should we pay especial reverence *only* to the English corruption of the Greek corruption of one of His true names and ignore His other names and titles? In the Greek His name Emmanuel was not translated, but remains in its original Hebrew form.

Easter-Day. The exact day of the Resurrection is unknown. Some good authorities believe it occurred March 21 and others April 9, A.D. 29 or at least between the years 28 and 33 inclusive.

The early Church consecrated every Sunday to the

memory of the Resurrection⁴ and this feast sprang from the feast of Pasch (Passover), which was undoubtedly of very early institution, but it is nowhere claimed to be of Apostolic origin. It does not seem to have been observed until at least half a century after the death of the last of the Apostles, and Tertullian (225) asks why it is celebrated, and Socrates says "it appears to have been introduced into the Church from some old usage." which was undoubtedly the fact for it was amalgamated with the Pagan festival of Astarte, the moon goddess, who was the same as the Ashtarothe or Ashtorethe of the Bible whom the Jewish women worshipped as the Queen of Heaven, the Isis of the Egyptians, the Syrian Venus, the Istar of Nineveh and the Old and Anglo-Saxon Ostara, Eostre, Eastre and Easter.

The lily was sacred to Isis and Juno and when, to please the Egyptians, Isis was introduced into the Christian Church as the Virgin Mary, the lily was retained and is sacred to the Virgin in the R. C. Church to this day and is the favourite flower for Easter decorations.

The word "Easter" in Acts xii. 4., is an error, for it was not then (A. D. 44.) observed. It is correctly rendered Passover in the Revised Version.

There were great disputes anciently as to the particular time Easter was to be observed. It sometimes happened that the churches of one country kept it as much as a month or more sooner than the other churches by reason of their different reckonings, but at last the science of Alexandria gave the law to the Eastern Churches in general and in 525, the Alexandrian calculation was adopted at Rome.

Bitter controversies on this point were carried on by the ancient British Church and the one founded by Augustine, which was finally settled at the Council of

Whitby, A.D. 664, when Oswy, King of Northumbria, decided in favour of the Roman Church "*because both parties agreed that St. Peter kept the keys of heaven*" and that he had used the Roman method of computing,* and we the Protestant Church of England are following King Oswy's ruling still—because St. Peter keeps the keys of heaven!

The calculations in the Calendar do not show the date of the Resurrection. We celebrate the Nativity on a fixed day, the 25th of December and refer to an abstruse calculation for the date of the Resurrection, and yet this day of uncertain date is called in the Calendar the one on which the rest depend!

The tables show that it may occur from the 21st of March to the 25th of April, but in the 6th century it was celebrated in Gaul on the 14th calends of May, and the Christian festival was undoubtedly amalgamated with the feasts of Astarte or Easter which was celebrated on the 1st of May and of Flora, the goddess of flowers which feast lasted for five days, from the 28th of April to the 2nd of May.

The Ascension-Day.—Is not mentioned before the 4th century.

Trinity Sunday.—This was instituted by Pope Gregory IV. 828. and was first introduced into England about A.D. 1162, by Thomas à Becket, and to Pope Gregory and the Archbishop of Canterbury we are indebted for this and the succeeding twenty-five Sundays after Trinity. According to Bingham, Trinity-Sunday was not generally established in the Romish Church before the beginning of the 15th century, or only a century before the Reformation.

* So says Bishop Short without any comment whatever. The Italics are mine.

St. Andrew's Day.—Mentioned in the 5th century.

St. Thomas the Apostle.—An early institution.

The Conversion of St. Paul. A late institution. It was existing at the beginning of the ninth century.

The Purification of St. Mary the Virgin. The Pagan Romans had a feast on the 2nd February in honor of Ceres or Juno Februata, and walked in procession carrying lighted candles or torches, searching for Proserpine who had been carried off by Pluto. About the fifth century, as the Pope found the people would not do away with this festival he devoted the day to the Feast of the Purification and the people were told to carry their lights in honor of the Virgin. It was therefore called Candlemas. It was adopted in Greece by Justin, Emperor of Constantinople, A.D. 526, or by his son Justin, A.D. 541 or 542.

The Annunciation of the blessed Virgin Mary. This feast is not of very high antiquity but it is found existing in the 7th century. The date is March 25th as being nine months before the day our Lord was supposed to have been born. It was, however, only another Pagan amalgamation for the 25th March was previously sacred to Cybele, the mother of the gods.

As if it was not enough to establish a date and feast in honour of the Annunciation, the Mediæval Church, about the 12th century held one on the 8th December in honor of the Conception of the Virgin, and this "Conception V. M." is still one of the Black Letter Days in our Calendar.

St. Mark's Day.—A Litany for St. Mark's day was instituted A.D. 590, by Pope Gregory the Great, as a

substitute for the Pagan procession to propitiate the goddess Robigus or Robigo, or Mildew, whose day was April 25th just before the Floralia. The Greek Church, however, celebrate St. Mark's Day on Jan. 11, and the Coptic on the 23rd Sept. and as St. Mark is said to have been martyred in Alexandria it would seem, *if any are true*, that the latter is the real date.

St. Philip and St. James' Day.—A comparatively late institution.

St. Barnabas the Apostle.—This almost caps the climax!

Nothing whatever is known about this Apostle except what is recorded in the N. T., the last date being about A.D. 59, but in the year 478, after four centuries, there was a dispute between Peter of Antioch and Anthemius of Cyprus, as to which should hold the See of Cyprus, which was craftily settled by the latter who professed to have found the body of Barnabas, whereupon the Emperor Zeno decided in his favor. The eleventh of June was consecrated to this saint, and to this day our Church of England observes the day because, forsooth, it was declared the saint's day by a Greek Emperor who had been imposed upon.

St. John Baptist's Day.—The 24th of June, or Midsummer-day, or the summer solstice was one of the grand original festivals of Tammuz, and Hyslop proves most clearly that towards the end of the 6th century the Roman Church, in accordance with the famous advice of Pope Gregory I. to meet the Pagans half-way and to bring them into the Roman Church, adopted this day, and as one of the names of Tammuz was Oannes, which is very similar to Johannes,

the Latin for John, they made it a festival of John the Baptist.

St. Peter's Day.—A joint festival of St. Peter and St. Paul can be traced back to the 4th century after Christ, when it was observed on the 29th June.

St. James the Apostle.—First mentioned about A. D. 1256. It is not included in the Canons of the Council of Oxford (A.D. 1222) of the chief festivals observed in England.

St. Bartholomew the Apostle.—The N. T. says very little about him. According to the Greek Church he was martyred June 11, and his relics were found Aug. 25. The Armenian Church commemorates him on the 25th Feb., and 8th Dec., the Abyssinian June 11 and Nov. 19, and the Roman and English Churches, Aug. 14.

St. Matthew the Apostle.—Established about the 9th or 10th century.

St. Michael and All Angels.—Dates from about the end of the 5th century.

St. Luke the Evangelist.—Like many of the other Apostles all that we know of him is from the N.T.

St. Simon and St. Jude, Apostles.—There seems to be no trace of an early celebration of this festival.

All Saints' Day.—The term "Saints" has been much abused. In the Greek N. T., Matthew, Mark, Luke and John are not called saints and at the late Revision of the Bible, the American committee desired

to have that title struck out, but the English committee refused.

The Roman temple dedicated to All the Gods (*Pantheon*) and called to this day the Pantheon, is still in existence.

It was given to the Christians by the Emperor Phocas in 610, and was then dedicated to St. Mary and All Saints when a festival of All Saints was instituted which did not exist long, but it was renewed and celebrated at Rome in the 8th century and was made a festival of the Universal Church by Pope Gregory IV. A.D. 834.

St. Paul enjoined us to pray with the understanding. Who then are the Saints for whom we must pray? Our only authorized guide is the Calendar, where we find Saints Agnes, Agatha, Prisca, Perpetua, Margaret,* Lucy and others, bishops Hilary, Valentine, Dunstan (who is said to have taken a she devil by the nose

*She was the same as Juno Lucina, and is still invoked by women, in the Roman Church, for the same cause that she was worshipped by the Pagan Romans.

There is a statue of this Margaret in Westminster Abbey which is engraved in Brock's *The Cross Heathen and Christian* (London, 1880) p. 14, together with the Pagan goddess from a coin in the British Museum, and on the cover of the Prayer Books of the S. P. C. K. is stamped a similar female figure, the three almost identical, all carrying a long cross, which was the initial of Tammuz, the Sun-god, for the ancient T was often crossed below the top like our small t.

Although Paul called the cross an accursed tree, the Church adopted the cross of Tammuz to make the Pagans think there was but little difference between the two religions. There is another verse of St. Paul's which is often misunderstood and often half quoted. We remember a London clergyman announcing his text as "God forbid that I should glory save in the cross of Christ," but Paul believed in the doctrine of the cross alone, for he said "God forbid that I should glory save in the cross of our Lord Jesus Christ, by WHOM the world is crucified unto me and I unto the world. *By whom, i. e.,* By our blessed Lord, and not by which, or by the wooden image. In one chapter alone (Deut. iv.) we are forbidden no less than five times to use images for the use of religion.

with a pair of red-hot tongs—one would suppose this lady would have been proof against anything merely red-hot), Augustine (the murderer of over 1000 British monks) and many more, sundry abbots, confessors and martyrs, among which last is St. George, who was in all probability a Pagan deity, even by some supposed to have been a Christianized Tammuz, together with Pope Fabian, Pope Gregory, Pope Clement and Pope Silvester! It is true they are not called Popes, but appear slightly disguised, as "Fabian, B. and M." *i. e.*, bishop (of Rome) and martyr, "Gregory, M., B.," "S. Clement, B.," and "Silvester, Bp."

With these remarks we will close this pamphlet, leaving our readers to their own reflections.

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